Millennial Star

No. 13, Vol. 102 Thursday, March 28, 1940.

POETRY

TESTIMONY

When Jesus walked this earth in humble guise,
How few there were who knew Him as their Lord!
Yet Peter made a declaration bold:
"THOU ART THE CHRIST!"

"Blessed art thou," said Jesus, "for I see
"Mere flesh and blood hath not to thee revealed
This truth.—My Father up in heaven above
Hath shown it thee."

Forewarned that their dear Master soon should die,
The Apostles deeply mourned. Then Jesus said:
"The Comforter I'll send; and He of Me
Shall testify."

On the appointed Day of Pentecost there came
Upon the chosen Twelve assembled there
The Holy Ghost from heaven; and on each sat
The cloven flame!

And when the Twelve their hands on others laid,
The new-baptized received the Holy Ghost,
Who gave enlightenment; and they of men
Were unafraid.

In latter days—as when first Adam trod,
Upon the new-made earth—the Holy Ghost
Hath witnessed for the Christ, and taught to man
The things of God.

In vain doth man turn to his fellow-man
For knowledge true of Him who came from heaven:
Mere learning oftentimes doth proudly scorn
At God's own Plan.

Unless as little children we become,
Who seek for guidance at their father's knee,
The heavenly inspiration is denied.—
We cannot "see."

May we of latter days all seek to find,
And ever hold a testimony strong,
That Jesus Christ of Nazareth is the Lord,
Our Saviour kind.

—**Norman Dunn.**
(Birmingham District).

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

No. 13. Vol. 102 Thursday, March 28, 1940 Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

HUGH B. BROWN
Editor—Publisher

JAMES P. HILL
MELVIN W. DUNN
Associate Editors

5 Gordon Square, London, W.C.1, England

Then said Jesus to those Jews which believe on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free —John 8: 31, 32.

★

EDITORIAL

Can The Priesthood Function Independently of the Church *by John A. Widstoe* - - - - - - 200

CHURCH FEATURES

"Doers Of The Word, Not Hearers Only," *by Elder George F. Richards* 194

"Silver Jubilee For The Beehive Girls," *by Edith L. Rees* 203

SPECIAL FEATURES

"Be Thou Humble" *by Ralph J. Hill* - - - - - 197

Added Upon (Part Second, Section II) *by Nephi Anderson* 198

The Word Of Wisdom *by John A. Widstoe and Leah D. Widstoe* 205

POETRY - - - - - - - - - - Frontispiece

From The Mission Field - - - - - - - 208

★

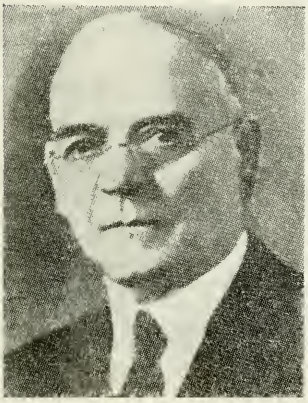
THIS WEEK'S COVER

THE "Spirit of the Hive" clearly defines the true meaning of a Beehive Girl. This organisation for the young girls of the Church was established in March, 1915, and formed part of the Mutual Improvement Association. This year is the "Silver Jubilee" Year for this organisation. See page 203.

"Doers Of The Word, Not Hearers Only"

By Elder George F. Richards
Of the Council of the Twelve

"Doers of the Word, Not Hearers Only"



Geo. F. Richards.

I SHOULD like, if possible, to give something in a very brief outline, that would stimulate faith and religious activity to some degree in the lives of the Latter-day Saints. As a people we are well taught in matters pertaining to our religion. What we most need is to be impressed with the necessity of doing as well as we know, of being "doers of the word, not hearers only, deceiving ourselves." If we were to do as well as we know, our salvation would be secure, I desire particularly to emphasize the importance of observing the law of tithing, and the generous giving of fast offerings, as a potent factor in the scheme of man's salvation, and in support of the Church, and the work it is designed to accomplish.

The Lord has made provision in his Church to meet every emergency that might arise, provided, the members will do their part. If all the members had paid their fast offerings and their tithes in full since becoming members of the Church, there would have been sufficient means in the storehouse of the Lord to meet this oppressive emergency.

An Example of Loyalty and Faithfulness

There was a serious emergency, of a financial character, existing in the Church when Lorenzo Snow came to be its president. The properties and moneys of the Church had been escheated and taken over by the United States Government, making it necessary for the Church to borrow large sums of money, and later to bond the Church for means with which to carry on its current work. In due time these obligations had to be met. President Snow, acting under the inspiration of the Lord, and of his high calling, took with him certain members of the First Presidency and of the Twelve and, by team, went to St. George, and from there travelled north through Utah and into Idaho, holding meetings in the settlements on the way, appealing to the Saints to come to the relief of the Church in its time of financial distress by the faithful payment of their tithes and offerings. The people responded to the appeal to the extent that the bonds and other indebtedness of the Church were soon paid off and the Church was once more free from debt.

Our Indebtedness to the Lord

If all the Saints of to-day were to pay a just and full tithe

of their increase, and be liberal in the payment of their fast offerings, which we plead with them to do, the Church would be able to care for its needy members, that none would have to suffer.

The Saints living in the days of President Snow set a good example of loyalty to Church authority and of obedience to the law of tithing. We should be as loyal and as faithful as were our forebears. Such faithfulness makes for individual salvation and the welflare and progress of the work of the Lord.

The Lord expects every member of his Church to do and to give for the carrying on of his work, according to the individual's ability and his means. Those who neglect to do their part will meet with serious disappointment in the end.

A record of what tithing we have paid is kept in heaven, also of what we should have paid. The difference represents our indebtedness to the Lord. We should make the ledger to balance before finishing this life's labours.

Working for the Lord

There are in the Church many business men and men of professions who have become spiritually inactive, their entire time being devoted to their business or profession. They could pay their tithing and by so doing be rendering valuable aid to every division of the work for which tithing is used.

The Lord needs us in his work, and he needs our tithes and offerings; and we need him every hour.

We are Here for a Specific Purpose

A story is told of a young man who was very desirous of getting an education. His parents were unable to send him to college, so he walked to the college city, and, after diligent inquiry, succeeded in finding a place where by chopping wood he could pay his board and lodgings. Later one of the college professors gave him a job cutting wood to pay for his tuition. Others, learning of his success as a wood chopper. employed him to chop wood for them. He soon found that he had no time to go to college, and he became content with his success as a wood chopper. This represents a condition which obtains with many of us.

We came to earth for a specific purpose—that of working out our own salvation, or in other words to prepare for the life which is to come, which is everlasting. Some of us seem to have forgotten the purpose we had in view, and to have become content with our search for the wealth and fame this life affords,—in other words, content with " chopping wood."

For the Salvation of Men

One might ask: Why all the activity we see in the Church, in the ministry abroad, in the ministry at home, in the stakes and wards, in the priesthood quorums and auxiliary associations, in genealogy and temple work, in Church school and seminary work, etc.? The answer might be briefly given thus: The salvation of man depends upon it. It is the work and glory of

God to accomplish the salvation of his children, by the plan of the Gospel which he has revealed. The religious activities seen in the Church and in which we are engaged are for this purpose, and are assisting the Lord in the noblest work, the most important service in which man may be engaged. If we be not called officially into the service, there are many things we can do of our own volition which will contribute to our own happiness and salvation and to the happiness and salvation of others. Napoleon Hill says: "Render some useful service each day, for which you do not expect any pay. This will bring you happiness such as people who work for pay only, never enjoy."

Happiness Through Obedience To God's Word

Another potent means of assisting the Church and the work of the Lord, and which is conducive to individual happiness and salvation, is to obey the word of the Lord wherein he has expressed his will by direct revelation, that we abstain from the excessive use of meat, and from the use of tea, coffee, tobacco and all intoxicating drinks. If the Latter-day Saints were to strictly observe this one revelation, as interpreted by the Church authorities, they would be a healthier, happier, and a more prosperous people than they are to-day. They would have more money with which to pay their debts, and for tithes and offerings. The money paid for tea, coffee, tobacco and liquors goes, for the most part, out of the country I understand; and it means a tremendous drain which is felt directly or indirectly by a large percentage of the people. From every viewpoint it is unprofitable to violate the Word of Wisdom or any other word of the Lord. "Obedience is better than sacrifice; to hearken than the fat of rams."

The Lord had a job for me,
But I had so much to do
I said, You get somebody else
Or wait till I get through.
I don't know how the Lord came out,
No doubt he got along;
But I felt rather sneaking like,
I knew I'd done God wrong.

One day I needed the Lord—
Needed him right away;
But he never answered me at all,
And I could hear him saying
Down in my accusing heart,
Child, I've too much to do;
You get somebody else,
Or wait till I get through.

Now when the Lord has a job for me,
I never try to shirk,
I drop what I have in hand,
And do the Lord's good work.
And my affairs may run along
Or wait till I get through.
Nobody else can do the work
God has laid out for you.

★

"Be Thou Humble"

"I DESPISE humble people." With these forceful words a school teacher expressed her disapproval of what she understood "humility" to mean. She went on to say that humble people are weak, spineless creatures who go about trying to stoop until they are smaller than themselves. In the dictionary we read that to be humble is to have a "low estimate" of oneself.

Is this the condition of mind that the Saviour tells us to strive for? How can we harmonise this idea with the doctrine that we are the Sons of God, and that as He is, we may become?

From James we learn that, "God resisteth the proud but giveth grace unto the humble." This places humility as the opposite of pride, and we are told by the wise man Solomon that, "A man's pride shall bring him low: but honour shall uphold the humble in spirit."

The way to be truly humble is not to "stoop until we are smaller than ourselves"; neither can we achieve this state by gauging our character by those who are weaker and less developed than we, but by keeping our eyes upon those noble men who stand at the head of our Father's Kingdom, and using their lives as our ideal and standard; always remembering that we are commanded to become perfect, even as our Faher is perfect—then we can gain a true perspective of our position in life and the road that lies ahead. This will teach us just how small our achievements really are. Then when we realise all this, let us remember the word of the Lord: "Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers."

RALPH J. MILL.

Added Upon

A STORY

By Nephi Anderson

PART SECOND

SECTION II.

"He that tilleth his land shall be satisfied with bread; but he that followeth vain persons is void of understanding."—Prov. 12: 11.

BEGIN THE STORY HERE

After the great council in heaven it has been decided the spirits enter the earth life. Lucifer and his hosts have been cast out as a result of a great struggle. Many spirits have entered their second estate among them Homan and Delsa.

Now we are transferred to the earth life and introduced to Rupert Ames, and his mother and sister, a trio of farming folk. Rupert has great ambitions and suggests to his mother a new idea of irrigation.

WIDOW AMES had homesteaded one hundred and sixty acres of government land in Dry Hollow. That was a subject for a two days' gossip in the town. There was a speculation about what she wanted with a dry ravine in the hills, and many shook their heads in condemnation. However, it set some to thinking and moved one man, at least, to action. Jed Bolton, the same day that he heard of it, rode up into the hills above town. Sure enough, there was a rough shanty nearly finished; some furrows had been ploughed, and every indication of settlement was present. Mr. Bolton bit his lip and used language which, if it did not grate on his own ears, could not on the only other listener, his horse.

Rupert was on the roof of his shanty and Mr. Bolton greeted him as he rode up.

"Hello, Rupe, what're ye doin'?"

"Just finishin' my house. It looks like more rain, an' I must have the roof good an' tight."

"You're not going to live here?"

"Oh, yes, part of the time."

"What's that for?"

"To secure our claim. Mother's homesteaded one hundred and sixty acres of this land."

"What in the world are you goin' to do with it?"

"We'll farm some of it, of course, an' we'll find some use for another part after awhile, I guess."

Then Mr. Bolton changed his tactics. He tried to discourage the boy by telling him that it was railroad land, and even if it wasn't, his own adjacent claim took it all in anyway; Rupert did not scare, but said, "I guess not," as he went on quietly fitting and pounding.

The man had to give it up. "That Ames kid" had got the best of him.

This was four years ago, and wonderful changes had taken place since then. Rupert had begun work on his reservoir the spring after they had taken possession. He had a most beautiful site for one; and when the melting winter snows and spring rains filled Dry Hollow creek, most of it was turned into the Basin. It slowly spread out, filled the deep ravines, and crept up to Rupert's embankment. Then he turned the stream back into its natural channel again. Many came to look at the wonder. Some of his neighbour "dry-benchers" offered to join him and help him for a share in the water. The reservoir could be greatly enlarged, and the canal leading from it around the side-hills to the bench had yet to be dug; so Rupert and his mother accepted the offers of help and the work went on rapidly. The next year Dry Bench had water. New ground was broken and cleared. Trees were set out. There was new life on the farm, and new hopes within the hearts of Widow Ames and her children.

Dry Bench farm had undergone a change. A neat frame house stood in front of the log hut, which had been boarded and painted to match the newer part. A barn filled with hay and containing horses and cows stood at a proper distance back. A granary and a corb-crib were near. The new county road now extended along the fronting of the Ames place, and a neat fence separated the garden from the public highway. On the left was the orchard, a beautiful sight. Standing in long, symmetrical rows were peaches, apples, pears, and a dozen other varieties of fruit, now just beginning to bear.

Practically, Rupert was the head of the family. Always respectful to his mother, and generally consulting with her on any important matter, he nevertheless could not help seeing that everything depended on him, and that he was the master mind of Ames farm. And then the neighbours came to him for advice, and older and presumably wiser men counselled with him, and so it suggested itself to Rupert that he was the master mind of all Dry Bench besides. When he had leisure for school, he was beyond school age; so, nothing daunted, he set out to study by himself. He procured the necessary books, and went to them with an energy that made up for the lack of a teacher. Nina kept pace with him for a time, but the ungraded village school curriculum was too slow for Rupert; and when one spring the young reservoir projector appeared at the county teachers' examination and passed creditably, all, as he said "just for fun and practice," the people talked again—and elected him to the board of trustees.

A beautiful spring morning dawned on Dry Bench. A cool breeze came from the mountains and played with the young leaves of the orchard. The apricots were white with blossoms, and the plums and peaches were just bursting into masses of pink and white. The alfalfa and wheat fields were beautifully green. Blessed Morning, what a life promoter, what a dispeller of fears and bringer of hopes, thou art!

(Continued on page 202

EDITORIAL

THURSDAY, MARCH 28th, 1940

Can The Priesthood Function Independently Of The Church ?

PRIESTHOOD means, in its largest sense, the power of God. It is therefore "an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years." ("Teachings of Joseph Smith, the Prophet," p. 157.)

The Church of Jesus Christ, "the only true and living Church" (Doctrine and Covenants, 1:30) is the organization of men and women, divinely commissioned to carry forward on earth the eternal plan of salvation for the human family. The Church derives its authority and power from the Priesthood which has been conferred upon it; Priesthood is its foundation. "It shall not be given to anyone to go forth to preach my Gospel, or to build up my church, except he be ordained by someone who has authority." (Doctrine and Covenants, 42:11.) The Priesthood authority committed to the Church is sufficient to perform all and every labour in connection with the work of the Lord on earth. Priesthood "is the authority by which the Church is established or organized, built up and governed, and by which the Gospel is preached, and **all the ordinances thereof designed for the salvation of mankind are administered**

or solemnized." (President Joseph F. Smith, "Gospel Doctrine," p. 237.)

At times, when the Church, through the wickedness of men, has not existed on earth, the Lord has nevertheless conferred the Priesthood on righteous men, prophets of old. Under such circumstances, the Priesthood has been obliged to function in a limited manner independently of the Church. However, since the Church represents the Lord on earth, whenever the Church exists, any and every person who holds the Priesthood must exercise his power under the laws and authority of the Church. Then, no Priesthood power is recognised on earth outside of the Church. No matter how much Priesthood a man has received, it is null and void, powerless and unacceptable to the Lord, unless the man has full fellowship in the Church of God.

This doctrine is well supported by events connected with the restoration of the Church of Christ in these days. On April 6, 1830, when the Church was organized, the Prophet Joseph Smith and his associate, Oliver Cowdery, who had previously received the Melchizedek Priesthood, were ordained Elders in the newly formed Church. Only then could the power delegated to them be made to function acceptably to the Lord. It should be remembered that offices in the Priesthood, such as Elder, Seventy, or High Priest, appear only in connection with the organized Church.

President Joseph F. Smith made the principle clear in one of his discourses:

And I know this, that God has organized His Church in the earth, and I know that when He designs or purposes to make any change in the matter of governing or controlling or presiding over the affairs of His Church, that He will make the change, and He will make it in such a way that the whole people of the Church, who are doing right, will understand and accept it. I know that the Lord will not raise up "Tom, Dick, or Harry," here, there, and everywhere, claiming to be Christ, or "one mighty and strong," claiming to be inspired and called to do some wonderful thing. The Lord will not deal with men in that way; that while the organization of the Church exists, while quorums and councils of the Priesthood are intact in the Church, the Lord will reveal His purposes through them, and not through "Tom, Dick, or Harry." Put that in your little note books now, and remember it; it is true." ("Gospel Doctrine," p. 45.)

—John A. Widtsoe.

ADDED UPON

(Continued from page 199

Rupert was out early. After tossing some hay to the horses and cows, he shouldered his shovel and strode up the ditch, whistling as he went. His straw hat set well back on his head. His blue "jumper" met the blue overalls which were tucked into a pair of heavy boots. His tune was a merry one and rang out over the still fields and up to the hills.

Rupert's thoughts were a mixture that morning, and flew from one thing to another: the ditch which he was to clean and repair; the condition of the reservoir; the meeting of the school board; the planting of the garden; the dance at the hall in town; the wonderful spreading properties of weeds—so on from one subject to another, until he came to a standstill, leaning on his shovel and looking over his farm and down to the town, fast growing into a city. From a hundred chimneys smoke was beginning to come, befouling the clear air of the valley.

"It is a beautiful sight," said he to himself. "Six years ago and what was it? Under whose hand has this change grown? Mine. I have done most of the work, and I can lawfully claim most of the credit. Then it was worthless, and just the other day I was offered five thousand dollars for the place. That's pretty good. Father couldn't have done any better."

That morning, as he rested his chin on his hands that clasped the end of his shovel, such thoughts swelled the pride in his heart, and his work was left undone. The sun came suddenly from behind the peak and flooded the valley with light; still Rupert stood looking over the fields. In the distance towards the left he caught sight of a horse and buggy coming at a good pace along the new country road. He watched it drawing nearer. A lady was driving. Her horse was on its mettle this morning and the reins were tight. They were at that ugly place where the road crosses the canal—he was to repair it that morning—He awoke from his dreaming with a start, but too late; the horse shied, a wheel went into the ugly hole, and the occupant was pitched into the dry bottom of the canal. Rupert ran down the road shouting "whoa" to the horse which galloped past him. The lady scrambled up before Rupert reached her.

"Are you hurt?" he inquired.

"No—no, sir," she managed to say. She was pale and trembling. "Can you catch my horse? I think he will stop at that barn."

"I'll get your horse, never fear; just so you're not hurt. Let me help you out of the ditch."

She held out a gloved hand and he assisted her up the bank. She was just a girl, and he could have carried her home, had it been necessary.

"Thank you, sir, but could you get my horse, please? There, he is stopping at that house."

Continued on page 207

Silver Jubilee for the Beehive Girls

By Sister Edith L. Rees

Mission Bee-Keeper

TWENTY-FIVE years ago, a group of young men in the Mutual Improvement Association, realised that there was no organisation in the Church of Jesus Christ that gave education and at the same time recreation to the young girls of the Church. The "Girl Guide" movement was meeting with success in England; the "Camp Fire Girls" of America were being welcomed with enthusiasm.

The position was considered seriously and our Leaders in the Church were consulted. The decision was finally reached that the organisation of the Church of Jesus Christ of Latter-day Saints should always be complete in all its branches, and the young girls should have an organisation of their own. Through guidance and the will of the Lord, inspiration came through the medium of, "The Life Of The Bee," by Maurice Materlinck.

In March, 1915, "The Beehive Girls" organisation was formed and united with the Mutual Improvement Association. The first committee was composed of Sisters Ann Cannon (as Chairman), Emily C. Adams, Charlotte Stewart, and Ellen Wallace. Since 1915, alterations and additions have been made, in order that the organisation might grow with the years and that it might fulfill its purpose for the young girls of all nationalities; that all may understand the purpose of the Beehive.

On our honour each day we will:—

Have Faith, Seek Knowledge, Safeguard Health, Honour Womanhood, Understand Beauty, Value Work, Love Truth, Taste the Sweetness of Service, Feel Joy.

The ambition of the Beehive Girl is to take each of the above desires and plant them deeply into her heart; that she may grow from childhood into womanhood; the better for her study; that she may become a leader of women in all that is good and true. Her neighbours and friends are the better for knowing her and her work.

It is not always simple to be cheerful, truthful, gentle, and humble in this world, but we have a guide:

"As bees bring to their building,
Obedient and Purposeful Service;
So into the Hive of Life,
I enter to do my part.
Faith, to move me to action.
Health, I hold in my keeping,
Health, to guard and to cherish
That life may come to my children,
Pure and in limitless Power."

Many years ago a young girl, full of life and health pushed her bicycle out of its shed. It was a very hot and dusty day, but that did not check her energy. She mounted her bicycle and travelled many miles to do a good deed to an elderly lady who was sick in bed.

On another occasion, the same girl was busy in the kitchen making biscuits, butter and jellies. Later, the same day, many of her friends arrived, and they thoroughly enjoyed the little party with the home-made refreshments.

A further instance—the young girl went to her mother's mending baskets one evening, and taking needle and wool she repaired, neatly and efficiently, her own stockings and those of her brother's.

You are wondering why the young girl should recite these incidents as being of any great importance.

She was a Beehive Girl and she was busing earning seals. At first, she did not realise what the Beehive was doing for her; she did know, however, that life for her, was rich in joy and happiness. She worked hard, played hard, and developed herself in every field of activity. The Beehive came to fill a real need in her life; she could swim, cycle, walk, dance, talk, and work in the home and in the open air, not because she was compelled to do these things, but it was life; she received joy in doing and giving—giving to the world her services.

In this year of 1940, our Chairman in Salt Lake City has published a busy and active programme, for those who carry out the outline given. At the close of the year they will receive a "Silver Jubilee Award 1940." For the Girls in the British Mission we do realise that part of the programme cannot be carried out, so an alternative is given, in order to make the programme possible for all. Where there are any problems, you can always write for suggestions and help. But we would like to impress upon you all, that the voice of prayer is a strong help that can surmount many difficulties. So let the Beehive Girls push on, ever forward.

THE BEEHIVE GIRL

A Beehive Girl works with her heart and soul,
To reach the joyous shining goal.
She strives to win the faith of all,
To lighten the burden, old and small;
To make the hearts of her neighbours glad,
To bring joy to every lass and lad.
The world must remember the Beehive Girl
Whose soul is ever as white as Pearl.

Ruth Lindsay.

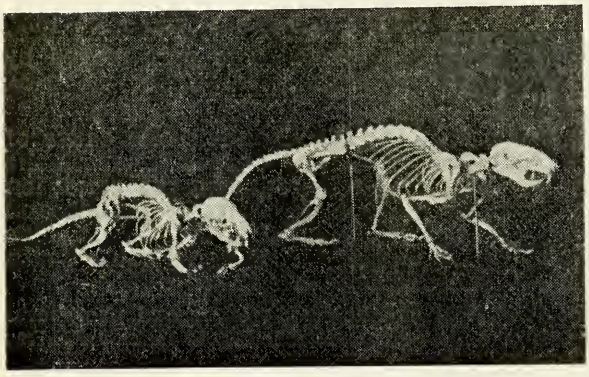
The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widstoe and Leah D. Widstoe

INSTALMENT IV.

OUT OF THE GROUND.—(Continued).



Influence of Calcium in the Diet on Growth and Bone Developement

Skeletons of twin albino rats. The one on the right was fed a diet adequate in calcium, attained full growth and had strong, hard bones; the one on the left received a diet deficient in calcium, was stunted in its growth, and its bones were soft, brittle and somewhat deformed. (Sherman and McLeod, Journal Biological Chemistry, volume 64, p. 429.)

Minerals and Psychological Attitudes.

PSYCHOLOGICAL as well as physiological effects are conditioned upon the presence or absence of certain minerals in the food. A study made by Dr. Walter Timme of the Neurological Institute was reported in an address given before the New York Academy of Medicine. He stated that:

"Crossness, tiredness, misbehaviour and all the other symptoms of problem cases, both child and adult, result when the blood has too little calcium."

When the supply of calcium is reduced:

"There is apparently a disturbing effect on the nerves and subsequent conduct of the individual who then misbehaves, showing inordinate fatigability, irritability of temper and at times even incorrigibility, non-amenability to discipline or even assaultiveness.

"Such cases are easily aroused to a high pitch of anger at the slightest provocation, a word, an insinuation or even a glance being sufficient to arouse intense antagonistic reaction. These patients became problem cases at home, at school or in whatever environment they found themselves. Occasionally, their behaviour became so exaggerated that apparently hypomaniac states developed therefrom and several of these patients had to be confined in institutions until the symptoms were ameliorated. At home, a harsh word from any member of the family, at the table for instance, would result in a plate or knife or some other utensil being thrown at the aggressor. In school, a blow, a shout, or a curse would be hurled at a fellow student or even at the teacher."

A shortage of this element seems to produce abnormal functions in the:

"Relationship of the glands and nerves which are responsible for many of the drug and alcohol habitues and the easily led characters among the criminal classes."

There is a definite relationship between the mineral content of the food and the healthy functioning of all glands and nerves. Parents and teachers should therefore be very sure that they themselves or their so-called "naughty children" are no innocent victims of mineral shortage and improper nutrition. Many cases of so-called "nervous collapse" in adults have some such dietary lack as the primary cause.

Shortage of Minerals. Mineral shortage in the food predisposes to many conditions of disease. The part played by phosphorus, iron, iodine and other minerals is of as great importance as that of calcium.

Lack of iron is first felt in the blood and is one cause of disease anaemia. The lack of iodine is known to upset the normal activity of the thyroid gland producing the condition known as goitre in one of its many forms. Drs. McCollum and Orent found that magnesium also plays a vital role. If it be absent in the food of rats for eleven days it would cause death in the vast majority of them. They state that:

"When magnesium is omitted from the diet, calcium and phosphorus are drained out of the body so that not enough is left to make an X-Ray picture of the rat's skeleton."

Source of Minerals. Vegetables, grains and fruits form nature's storehouse of food minerals. If grown on fertile soils all the edible plants and vegetables usually contain, in varying proportions, all the minerals vital in maintaining bodily health. For example, vegetables rich in calcium are beans, cabbage, carrots, cauliflower, parsnips and turnips; all greens, especially dandelion greens, spinach and cress. All grains, nuts and fruits are rich in minerals, especially in calcium, phosphorus and iron. Milk and eggs are rich incalcium and phosphorus, but poor in iron. Meat is rich in iron and phosphorus, but poor in calcium. Onions are rich in iodine though sea foods are perhaps its best source. Since the proportions of minerals are not the same in all plants, the use of all edible vegetables is advisable to secure a full mineral ration.

Daily Supply of Minerals. To insure enough minerals in the diet, each adult should have daily, at least one pint of milk (children 1 quart), the liberal use of all vegetables in season, especially leafy ones (and always some of them raw in salads), "eggs or cheese frequently and meat occasionally but not all of them every day." the frequent use of sea foods, fresh or canned, if in a goiterous region, and the use of whole grain breads and cereals, especially for growing children."

A grave warning is given by students of this subject with respect to reproduction. When the food is impoverished in its mineral or vitamin content, miscarriage is apt to result even though the mother may remain in seeming health. This need is imperative and should be understood by all parents and future parents.

The Minerals Most Lacking. In the American and European

diet the minerals most lacking are calcium, phosphorus, iron and iodine (in certain sections).

Most authorities agree that there is probably a greater lack of calcium than of any other chemical element. Since milk is a ready source of calcium it has been said that to be unable to take milk is a dietetic tragedy! There should be an ample supply of green leafy vegetables as well.

In the sections of the country where iodine is lacking in the soil (and the Great Basin of North America and portions of the Rocky Mountain area are two such sections), the food should contain some supplemental source of iodine. The American Medical Association's Committee on Foods has approved iodized salt for general use. Most scientific opinion agrees that iodized salt can be safely used and is a convenient means of meeting the nutritional need of iodine. This advice is for normal people; those with an abnormal thyroid gland should use iodine only on the advice of a reliable physician.

One should study the subject of food minerals and be wise in applying it to the personal and family food supply.

(To be continued)

★

From the minutes of a High Council Meeting, held in Kirtland, Ohio. February 20th, 1834.

"The council then proceeded to try the question, whether disobedience to the *Word* of Wisdom was a transgression sufficient to deprive an official member from holding an office in the Church, after having it sufficiently taught him.

Counsellors Samuel H. Smith, Luke Johnson, John S. Carter, Sylvester Smith, John Johnson, and Orson Hyde, were called to speak upon the case then before the council. After the counsellors had spoken, the president proceeded to give a decision:—"That no Official Member in this Church is worthy to hold office after having the words of wisdom properly taught him, and he, the official member neglecting to comply with or obey them"; which decision, the council confirmed by vote.

★

ADDED UPON

Continued from page 202

"That is where I live. I'll bring him to you, if you will wait."

"Oh, thanks; but I can walk that far. The fall has just shaken me up a little. I shall soon get over it. They walked down the road to the gate.

"You must come in and rest," said he, "and I'll take care of your horse."

(To be continued)

From the Mission Field

DOINGS IN THE DISTRICTS.

Leeds

The Branch Presidency was re-organised, of the Leeds Branch on Sunday, March 3rd. The new members of the Presidency are as follows:—

Brothers, Frederick Laycock (President), Samuel Mitchell (first counsellor), George Camm (second counsellor), and Sister Norma Tweedy (secretary).

New officers of other organisations are as follows:—

Sunday School:—

Brother John H. Moore (Superintendent), Sister Nancy Tenney (first counsellor), Brother Harry Laycock (second counsellor), and Sister Lucy Tenney (secretary).

Relief Society:—

Sisters, Sarah Laycock (president), Edith Kendall (first counsellor), Florence Butterfield (second counsellor), and Nancy Tenney (secretary).

M.I.A.:—

Brother Lawrence Moore (president), Sisters Florence Butterfield (first counsellor), Nancy Tenney (second counsellor), and Brother Harry Laycock (secretary).

Liverpool

On Sunday, March 10th, Ermena Starkie was baptized in the Burnley Branch Chapel, by Brother James Starkie, and was confirmed by Brother John R. Moore of the District Presidency. Brother Robert Pickles conducted the service, and a talk was given by Brother Clifford Hartley on "Baptism."

The following members of the Branch Presidency were released on Sunday, March 3rd, at the Nelson Branch:—

Brothers, James R. Pickles (President), Joseph F. Slater (first counsellor), and Elias H. Hardacre were released.

The new Presidency is as follows: Brothers, Robert Pickles (President), James Starkie (first counsellor), and Elias H. Hardacre (second counsellor and Branch Clerk).

The Nelson M.I.A. sponsored a social and dance in their hall, on Saturday, March 9th. Refreshments were served by the Y.W.M.I.A. officers, and a most enjoyable evening was spent by all.

London

A Sunday School tea party took place at the Grimsby Branch Hall on Saturday March 9th. Games were played and gifts were presented to the children.

The St. Alban's Branch Presidency was re-organised on Sunday, March 10th, with the following newly appointed members:—

Brothers Harry Chipping (President), George A. Goundry (first counsellor), and Ernest G. Osborn (second counsellor and Branch clerk).

Manchester

A concert was held in the Oldham Branch on Saturday, March 9th, in aid of the Sunday School funds. Sister Ellen Massey (Sunday School Superintendent), taking charge of the programme.

Two plays were presented under the direction of Emma Wynn. The first, "The Reticent Convict" and the second "Who's Who?" Characters being taken in various parts by Brothers John Massey, Edward Kershaw and Mr. Shaw. Sisters Ellen Massey, Emma Wynn, Mable Fitton, Frances Nelson, and Janey Nelson. Musical items were given by Sisters Eileen Nelson, Lilian Booth and Miss Joan Gregory.

★

DEATH

GREGORIS.—Sister Emma Miles Gregoris of the Brighton Branch passed away on Sunday, March 10th, aged 74 years. She was Relief Society President from 1931-1934. Branch President Edmund W. Wheatley attended the funeral and dedicated the grave.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
‡L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall.
Purwell Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall.
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B. Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
16, Austin Road.

Great Yarmouth:
Johnson's Rooms,
Northgate Street.

Grimsby:
Boardman Hall,
East Marsh Street,

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beerley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall.
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Tipton, Wolverhampton:
L. D. S. Hall,
Washington Building,
Berry Street.

Varteg:
Memorial Hall.

West Hartlepool.
L D. S. Chapel,
7, Osborne Road.

Wigan:
*L and Y Station.

NEW SERVICE TO NEW YORK

of the luxury liners

MANHATTAN and WASHINGTON

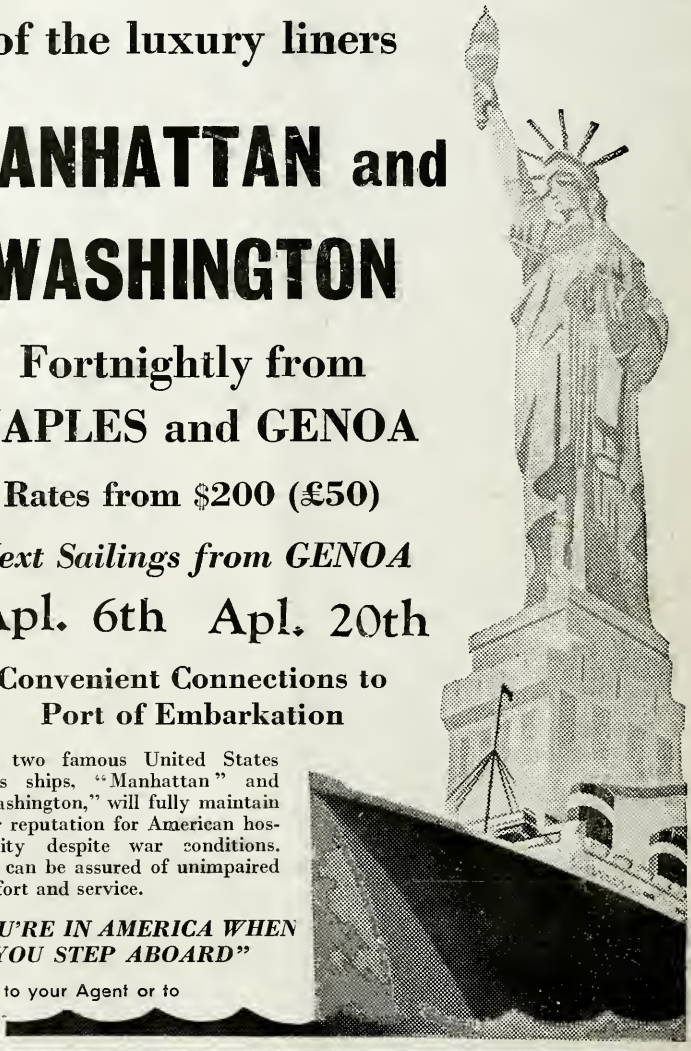
Fortnightly from NAPLES and GENOA

Rates from $200 (£50)

Next Sailings from GENOA

Apl. 6th Apl. 20th

Convenient Connections to Port of Embarkation



The two famous United States Lines ships, "Manhattan" and "Washington," will fully maintain their reputation for American hospitality despite war conditions. You can be assured of unimpaired comfort and service.

"YOU'RE IN AMERICA WHEN YOU STEP ABOARD"

Apply to your Agent or to

UNITED STATES LINES

7 Haymarket, S.W.1 (WHitehall 4162) and 38 Leadenhall Street, E.C.3 (ROYal 6677)
And All Authorised Agents